

Monuments.

Build not the massive mausoleum
When shroud shall me enfold,
When deep-toned stop shall chant *Te Deum*
'Neath dazzling dome of gold ;
Nor high lift broken burnished column,
Where classic cypress sighs ;
Nor in cathedral chapel solemn
Let sculptured symbol rise.
Tho' traced on air, on shining streamlet,
By moon's pale, penc'ling ray,—
"He helped me Godward."—I will deem it
Firm monument for aye.

Self Righteousness.

Much of the trouble that exists in the churches today takes its origin from this one common cause, "self righteousness." We all read the same Bible; we are all tending towards the same destination; we all desire future happiness. To obtain this, we must be honest with ourselves, honest with God and honest with our fellowmen. We read in our Master's Word, "Blessed are the pure in heart, for they shall see God;" and notwithstanding we read the same Bible and read with honest hearts and pure motives, we have different theological opinions, and we find the people of this enlightened land of ours divided and subdivided into many different societies, sects, and churches. Now, the great problem to be solved is, why all this diversity of opinions? There are three fundamental causes for this variation of Biblical sentiment, around which revolve hundreds of subordinate causes.

The first cause will naturally and reasonably be, the natural cast of our intellectual developments.

The second and most prominent reason that the masses are divided in religious sentiments, is, home culture. We have been taught by our parents, (some of us) that our church was the only true church; all others not exactly what they should be. And in some extreme cases we were taught to look upon other churches as being a band of hypocrites trying to entice people into forbidden paths, through deception and the sophistical wisdom of this world. This idea was most prevalent among the old order elements of different denominations. Many of us were ignorant enough to believe it, and contended earnestly for the faith delivered unto us. It has been said, "train up a child in the way it should go, and it will not depart from it. We can testify by observation and experience, that it is a difficult task to undo what has been erroneously done in regard to the training and bringing up of children.

The third cause, is surrounding influence. This, too is a very prominent cause, one that most always wins under ordinary circumstances. Take for example a family of nonprofessors, who are moral and religiously inclined, place them into a neighborhood of Christian professors with good church privileges, a good preacher, a kind, amiable and zealous body of members, and nine times out of ten that family will join in with this religious denomination; let them be Methodist, Baptist, or whatever they may be, if they have not had the stamp of prejudice placed in their foreheads in their home culture.

Place a boy in the society of bad boys, and he will be liable to become bad; surround him with good influences, and as a rule he will learn to be good.

Now, we will all agree that it is self righteousness that makes us believe that we are right and every body else wrong; and if we are badly afflicted with that disease, we will condemn even our own brothers and sisters, who do not look and act exactly as we do. A minister said not long since, at a business meeting in our village, "I thank God, that I never have been guilty of inviting a minister of another denomination to sit with me in the stand, only on funeral occasions." I thought, God save that poor brother from his ignorance and self-righteousness, for the good of the church, and his poor soul.

Oh! my dear brethren, we may have a great work before us, even those of us who are not ministers, are not excusable. Time is so precious that we cannot afford to trifle away so much time in strife and contention, trying to sustain and hold with a tenacious grasp to the customs, rules, opinions and decisions of men.

Christ says, "follow me." "My words shall judge

you" etc. Now, let us be very careful that we do not take upon ourselves the great responsibility of placing ourselves on the judgment seat. Our Saviour says, we shall judge ourselves and he gives us to understand that he will apply the same judgment to us that we apply to others, and if we desire the approbation and support of heaven, we must get rid of this common enemy, this false surmise, this contagious disease that is almost as hard to cure as leprosy. This mania is self righteousness.

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Some Things a Preacher Should do, and Some Things He Should Not Do.

BY MASON.

He should grow in wisdom, influence and grace. He should preach out of the pulpit as well as in it.

He should preach by action as well as by word.

He should cultivate habits of punctuality by beginning the services on time and close them on time.

He should take great interest in the children and young people, but not neglect the older ones.

He should take kindly to all honest criticism, and learn something from that which is not kindly.

He should remember that his services are not to be valued in dollars and cents, that his real rewards are a good conscience and immortal glory.

He should do his best all the time—not now and then.

He should not overlook small matters; as the neglect of these provoke much justifiable fault-finding.

He should avoid condemning in haste, and without evidence, a brother minister, and as carefully avoid defending a bad man because he is a minister.

He should be very careful in deciding all questions that may arise in the church.

He should not insist too much on being respected for his office; but rather let the office command respect by his good conduct.

He should not get discouraged too soon. Soul crops last through all time, and often take a long while to grow.

He should not hesitate to preach a truth because it is unpopular.

He should not always try to know more than every body else.

He should not be above learning from his congregation. Every church has a few saints of whom the preacher may learn much.

He should not be always trying to parade his education.

He should not try to be poetical at the expense of truth.

He should not be putting on airs.

He should not always be boring his parishioners, to find out how they like his sermons.

He should not be afraid to acknowledge a fault.

He should not be interfering in the private and domestic business of those around him.

He should not be so rhetorical as to be vague.

He should not place the spiritual food beyond the reach of his hearers.

He should not allow prejudice or conceit to kill his influence.

The Greek Church United.

It is the general belief that the Roman Catholic church is by virtue of a fixed and rigid policy, the same in every particular, in all lands. This, however, is not the fact. By permission of the Pope of Rome, there exists spiritual diversity, and this diversity is found in *The Greek Church United*. As a proof we produce from an authentic source the following: "The Greek Church United is the name of those Christians who, while following the Greek rite, observing the general discipline of the Greek Church, and making use of the Greek liturgy, are yet united with the Church of Rome, admitting the double procession of the Spirit and the supremacy of the Roman pontiff, and accepting all the doctrinal decisions subsequent to the Greek schism which have force as articles of faith in the Roman Church. They have been allowed by the Pope the same law of celibacy as among the other

Greeks. They are also permitted to administer communion under both kinds. The United Greeks are found chiefly in Southern Italy, in the Austrian dominion, in Poland, in the Russian empire and in Turkey. In Italy they are computed at 80,000; in Austria at about 4,000,000; and in Poland about 250,000. In Russia it is difficult to ascertain what their number is."

From the above we learn: 1. That in *The United Greek Church*, the lower order of priests are relieved from the law of celibacy. 2. They are permitted to administer the communion under both kinds. 3. They are allowed to conduct their worship in the Greek language.

From the above we see, what will surprise many, that the Roman Church is not as inflexibly the same in every particular, as is generally supposed. Even in our day we see expressions from Roman ecclesiastics which do not square with absolute and fixed unity. Cardinal Gibbons, whilst pleading for clerical celibacy, admits that the apostle Peter was a married man, though taking the astounding position that on being called to the apostolate, he separated from his wife, admitting at the same time that our Saviour did not expressly enjoin clerical celibacy. He concedes also, that "in the primitive days of the Church, owing to the scarcity of vocations among the unmarried, married men were admitted to sacred orders."

Look out for a Fall.

Yoder and Garber's new born babe: "A constitution of the General Conference of the Brethren Church," had best be strangled at once. We do not need anything of the kind. I do not object to a plan of work for the convention but we need no opinion of man for the commandment of Christ. I shall plainly oppose accepting any such stuff. In my judgment all such creeds are doomed to fall. Yoder's and Garber's latest reminds me of a story old preacher Gruber told:

Bro. Gruber when preaching in Baltimore had charge of a colored congregation, many of whom use to relate their dreams, which they considered visions given them by God. At one of the meetings a sister related her dream and thought much of it, after she was through a good brother got up and said:

"Mass'r preacher, may I tell you de vision I had de oder night?"

"O yes! speak on, Brother Joe."

"Well, massa, I dreamed I saw Jacob's ladder leanin' up against de sky, and I climbed him to git up to heaven. When I got to de toppermost round, I found it was to short to reach up to de gate. I eluded to splice him. When dat was done, I begun at de bottermost round, and went up to de top of de toppermost round, and den from de bottermost round of de splice up to de toppermost round, but it was to short yet. Den I come down and splice him agin. Den I went up from de bottermost round to de toppermost, and from de bottermost round of de first splice to de toppermost round, and from the bottermost round of de second splice to de toppermost round, and I tell you, massa, it was just a little too short yet. I could see into de gate, and dar de heavenly company was marchin' along de bank of de river of life, and I saw the angels, and heard de halleluiah song, and saw de golden streets. Being somewhat supple in de joints, I thought I could jump clear into de heavenly kingdom from de toppermost round. So I give a spring, and what do you tink, massa, was de circumstance? I tell you, Lor' bless your soul, I got de blamedest fall I ever got in my life. If I can't git to heaven no oder way bless you honey, I'll not try to git dar agin by Jacob's ladder."

Romish Ideas.

Let the public school system go to where it came from—the devil.—*Freeman's Journal*.

We hate Protestantism; we detest it with our whole heart and soul.—*Catholic Visitor*.

It is utterly wrong to circulate the Scriptures in the vulgar tongue.—*Archbishop Ximenes*.

We are not advocates of religious freedom, and we repeat we are not.—*Shepherd of the Valley*.

Religious liberty is merely endured until the opposite can be carried into effect.—*Bishop O'Connor*.